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reality of our inner experience. It is a natural consequence of such a view that our ethical and æsthetical, our practical and educational, our social and historical, views are subordinated to the doctrines of psychology. These papers endeavor to show that psychology is not at all an expression of reality, but a complicated transformation of it, worked out for special logical purposes in the service of our life. Psychology is thus a special abstract construction which has a right to consider everything from its own important standpoint, but which has nothing to assert in regard to the interpretation and appreciation of our real freedom and duty, our real values and ideals. The aim is thus a limitation of that psychology which wrongly proclaims its results as a kind of philosophy; but this limitation, which makes the traditional conflicts with idealistic views impossible, gives at the same time to the well-understood psychology an absolute freedom in its own field, and the whole effort is thus as much in the service of psychology itself as in the service of the rights of life."

And this point of view the Professor then applies to our public life, our education, our art, and our science. The application is self-confessedly pugilistic: he aims, he says, not to amuse, but "to fight," believing even as a psychologist that the "critical examination of the rights and limits of a science is the chief condition for a sound and productive growth."

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THE MAP OF LIFE: CONDUCT AND CHARACTER. By *William Edward Hartpole Lecky*. New York: Longmans, Green & Co. 1899. Pages, xiv, 353. Price, \$2.00.

Coming from the pen of a distinguished historian and a man of wide practical experience in ethical and political affairs, this book of Mr. Lecky will be welcomed by the reading world as containing every promise of a sound contribution to the doctrine of right conduct in life. Mr. Lecky is not a doctrinaire nor a philosopher; he is rather a practical moralist, who, taking for his guidance the broad pragmatic teachings of history and of science, would steer the ship of life skilfully and conscientiously among the rocks, reefs, and wrecks of conventional dogmas, leaving it safe at last in the haven of that most dreamless of sleeps, death, with duty done, sorrow avoided, the future provided for, and the inevitable acquiesced in. It is in fact the practical philosophy of the Anglo-Saxon race that is presented here, with certain softening admixtures from the South. The task has been beautifully done, and with a wealth of pertinent illustration that few men could command; and while it savors in places of the spirit of compromise, and leans at times towards agnostic views of certain final problems, the rigorously freethinking, as well as the rigorously orthodox, reader may be expected to bear in mind that Mr. Lecky is writing to enhance the general moral value and tone of life, and not to enforce scientific or philosophical opinions. We append the titles of some of the subjects treated in his very readable book: The nature of happiness in history and theory; The general rules of happiness; The relation of morals to happiness;

The change of morals in history; Ideals; Duty; Moral judgments; The good and evil nature of man as exemplified in history; Compromises in war, law, politics, and religion; The ethics of the statesman; The management of character; Money, Marriage; Success; Time; and Death. $\mu.$

THE SCIENTIFIC BASIS OF MORALITY. By *G. Gore, LL. D., F. R. S.* London; Swan Sonnenschein & Co. 1899. Pages, viii, 599.

The relations of science to morality has been a favorite subject with Dr. Gore, and the present voluminous work is the culminating expression of his studies in this field. "Its leading object is to show in a general way that the entire conduct of man—physical, mental, and moral—is based upon a scientific foundation; to make clear the truth that the great powers and laws of science are the chief guides of life; to show that universal energy acting according to law is the true 'divine' power governing physical, moral, social, and religious conduct; and to illustrate the influence of science upon the material, mental, and moral progress of mankind." It is impossible to give an idea of the enormous amount of scientific opinion which has been digested in this work; it is sufficient to say that few points of view have been left undiscussed, and that the ethics of naturalism here finds its fullest expression. $\mu.$

DREAMS OF A SPIRIT-SEER. Illustrated by Dreams of Metaphysics. By *Immanuel Kant*. Translated by Emanuel F. Goerwitz, and edited, with an Introduction and Notes, by Frank Sewall. London: Swan Sonnenschein & Co., New York: The Macmillan Co. 1900. Pages, xiv. 161. Price, 2s. 6d.

Kant's *Träume eines Geistersehers*, or, as the title is here translated, *Dreams of a Spirit-Seer*, is now generally acknowledged to have been "a humorous critique aimed chiefly at the philosophers of his day, using Swedenborg as a convenient because non-combative and comparatively unknown mark for his blows." According to the editor of this little book, who cites the investigations of Vaihinger, Heinze, and others, Kant is indebted to Swedenborg for the conception of his famous *mundus intelligibilis*, as well as for the basis of the positive idealism set forth in his *Critique* and his *Religion innerhalb der Grenzen der reinen Vernunft*. We should not go as far as the editor in citing as evidence of conscious plagiarism on Kant's part his instruction to Tieftrunk not to include in the edition of his collected works writings earlier than 1770, thus excluding the *Dreams*. Whatever Kant's leanings toward mysticism may have been, they are not necessarily of Swedenborgian origin. We are glad of this translation, nevertheless, as it revives interest in an interesting episode in the history of philosophy. Through the labors of the editor we have in addition to the translation a citation of the passages in Swedenborg by which Kant's chief mystical points of view are supposed to have been suggested, as well as a digest of the recent utterances of German and other philosophers on the subject of Swedenborg's influence upon Kant. $\mu.$